# The Uncreatedness of the Qurʾān

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بسم الله الرحمن الرحيم

## Introduction

All the praise is for Allāh, the Lord of all creation, Who sent messengers to mankind so that there may be no proof for them against Allāh after the sending of the messengers. And may His peace and blessings be bestowed upon His slave, the noble messenger, Muḥammad, who was sent with the sword to the white and black as a mercy to all creation, and upon his family, companions, and those who follow them with due diligence until the day of judgement.

I ask Allāh, the Lord of the glorious throne, and the Lord of heavens and earth and all that is between them, to make me sincere in writing this piece to establish the proof against the ignorant and to destroy the doubts of those who doubt and that this be put in my scale of good deeds on the day of judgement, āmīn.

As the title suggests, this short piece is about the uncreatedness of the Qurʾān, the view of Ahl us-Sunnah wal-Jamāʿah regarding the speech of the Creator of the heavens of the earth, and refuting specious doubts against it.

## The Belief of Ahl us-Sunnah wal-Jamāʿah

We will quote from several scholars, classical and modern, to support our position. Imām al-Lālakāʾī narrates from Imām aṭ-Ṭabarī who said regarding his belief in the Qurʾān:

*"So the first thing that we begin with in [this topic] is the discussion from that (probably referring to a broader theological subject) is the speech of Allāh, the Mighty and Majestic, and it's revelation; since it is from the meanings of His tawḥīd (monotheism). So the correct statement in [this matter] in our view is that it (i.e. the Qurʾān) is the uncreated word of Allāh, the Mighty*

*and Majestic however it is written, and however it is recited, and in whatever place it is read, whether it is found in the heavens or the earth, wherever it was preserved: whether being written down in the preserved tablet or in the copies of children in Qurʾānic school, whether inscribed upon a rock or written on a leaf, whether memorized in the heart or uttered by the tongue, so whoever calls to other than that or claims that there is a Qurʾān in the earth or in heaven other than the one which we recite with our tongues and write in our maṣāḥif (physical copies), or believes other than that in his heart or hides this belief in himself or professes it with his tongue; then he is a disbeliever in Allāh whose blood is permissible [to spill] and Allāh is free from him, due to Allāh's statement, lofted is His praise: 'Rather it is a glorious Qurʾān. [Inscribed] in a preserved Tablet.'* [Al-Burūj 85:21-22] *And He said, and His statement is the truth: 'And if [during the course of war] one of the polytheists seeks your protection then grant him protection so that he may hear the words of Allāh.'* [At-Tawbah 9:6] *So He informed us, lofty is His praise, that it is written in the preserved tablet, and that it is heard from the tongue of Muḥammad peace and blessings be upon him, and that it is one [i.e. the very same] Qurʾān which is heard from Muḥammad peace and blessings be upon him, and which is written in the preserved tablet, and similarly memorized in the chests, and recited by the tongues of the old and young."*[1]

So we find in the statement of aṭ-Ṭabarī, who is considered the greatest scholar of Qurʾānic exegesis, many benefits in this matter. We distinguish between the writer (kātib) and that which is written (maktūb), between the reader (qāriʾ) and that which is read (maqrūʾ), and between the listener (sāmiʿ) and that which is heard (masmūʿ). So we distinguish between the medium and the speech itself; what is written, read, heard, and memorized is not the same as the actions of writing, reading, hearing, and memorizing. We believe that the Qurʾān is uncreated in terms of its very word and letter, and that is the very speech of Allāh. Whilst it is true that the ink

[1] Sharḥ Uṣūl Iʿtiqād Ahl us-Sunnah wal-Jamāʿah by al-Lālakāʾī v. I, p. 206, narration #325

used to write the letters in the muṣḥaf is created, the pages in the muṣḥaf are created, so are the covers of it, the actual word and letter are not, since they are the speech of Allāh. If a person were to recite the Qurʾān, then whilst his voice, which utters the Qurʾān, is created, what he recites is not created, in terms of the letter and word.

Let's give an example: Shakespeare had Hamlet say: *"To be or not to be, that is the question."* When I quoted Shakespeare just then, was that my speech or Shakespeare's speech? That's Shakespeare's speech, not mine. Or if an actor were to say that, is it their speech or Shakespeare's speech? It's Shakespeare's speech since they are just repeating it, their voice is the medium by which this speech is conveyed, but nonetheless it is still Shakespeare's speech and not the actor's. In the same way, when a person recites the Qurʾān, their voice is created and that is the medium, but that is not their speech since they are merely stating what Allāh said in terms of word and letter; that is not their speech, and the speech of Allāh is not created. So as aṭ-Ṭabarī said, whether it is heard recited from the mouth of Muḥammad ﷺ, or whether it is written on a piece of paper, then it is still the speech of Allāh, uncreated, but just the medium changes, the actual speech is the same and it is always attributed to Allāh and nobody else.

This begs the question: should we say that recitation of the Qurʾān is created, or that the muṣḥaf is created, or that a person's utterance (lafẓ) of the Qurʾān is created? If we are asked any of these questions, then we should ask for further clarification, since this is dealing with ambiguities, and Ahl us-Sunnah deals with matters in fine detail, not ambiguities, as Ibn Abī Dawūd said in his Ḥāʾīyah: *"And do not say that the recitation of the Qurʾān is created, since the speech of Allāh, when recited, is clear."*[2] If he asks if the recitation is created we ask what he means, if he means what is recited, i.e. the words and letters then we say no since this is the word of Allāh, which is from His attributes, so it cannot be created, but if he is asking about the voice

[2] Al-Ḥāʾīyah by Ibn Abī Dawūd, l. 5

of the reciter then we say yes it is, and that it is merely the medium of speech for the letter and word, not the speech itself. The same with writing, if we mean the action of writing by the writer and the ink and pen used, then that is created, but the letter and word are not since that is the speech of Allāh. The same goes with the utterance, the voice of the one doing the uttering is created, but what is uttered (malfuẓ) in terms of letters and words by him is uncreated, and that is the speech of Allāh.

We will further elucidate this concept with the words of Imām Aḥmad in this regard, in his work *Uṣūl as-Sunnah:*

*"The Qurʾān is the uncreated speech of Allāh and no one should be too weak to declare it to be uncreated. For indeed Allāh's speech is from Him, not separate from Him; and nothing of Allah's attributes or His speech is created. Also, be cautious of debating with anyone who has innovated concerning this affair or anyone who says his recitation is created or other than this. And whoever hesitates in this matter and says 'I don't know whether it is created or not created, it is just the speech of Allāh,' this person has fallen into innovation, and he is just like the one who says 'It (the Qurʾān) is created.' But rather The Qurʾān is the Uncreated Speech of Allāh."*

We already know what it means when we say that the Qurʾān is uncreated, that the letter and word are uncreated. When he says that the Qurʾān is not separate from Him, then that is because no attribute is separate from the entity to which it is ascribed. To say otherwise is to say that somehow attributes can leave entities and become independent entities, which is absurd. Let's say we have a person named Zayd, and he said: "I love flowers." If he were to write this down or tell it to someone verbally or post it on Instagram this speech does not leave him since it is his speech and thus his attribute, and it does not become a separate entity whether he writes it down, says it out loud, or posts it on Instagram since it will always be his speech and his

attribute, and it does not become an entity in any respect on its own which is separate from Zayd no matter the medium it takes (in this case either via ink, verbal utterance, or typing it online) and to say otherwise is absurd to anyone with any semblance of a rational mind, since the sound of Zayd's voice is merely the medium for his speech, and the speech does not become a separate entity in any way even if the sound leaves his mouth and goes to another person's ear who hears it. In the same way, the phrase "I like flowers" is inseparable from Zayd; the word of Allāh is the same, inseparable from him. We already covered what the position is regarding questions like: is the recitation of the reciter created? As for his phrase: *"And whoever hesitates in this matter and says 'I don't know whether it is created or not created, it is just the speech of Allāh,' this person has fallen into innovation, and he is just like the one who says 'It (the Qurʾān) is created'* Then we refer to the statement which aṭ-Ṭabarī mentioned earlier:

*"[...] due to Allāh's statement, lofted is His praise: 'Rather it is a glorious Qurʾān. [Inscribed] in a preserved Tablet.'* [Al-Burūj 85:21-22] *And He said, and His statement is the truth: 'And if [during the course of war] one of the polytheists seeks your protection then grant him protection so that he may hear the words of Allāh.'* [At-Tawbah 9:6] *So He informed us, lofty is His praise, that it is written in the preserved tablet, and that it is heard from the tongue of Muḥammad peace and blessings be upon him, and that it is one [i.e. the very same] Qurʾān which is heard from Muḥammad peace and blessings be upon him, and which is written in the preserved tablet, and similarly memorized in the chests, and recited by the tongues of the old and young."*

Notice in the verse from At-Tawbah Allāh specifically mentioned that the polytheists should hear the word of Allāh, and He also says in the verses from Al-Burūj that the Qurʾān, which we already know from the verse in At-Tawbah is His speech, is written down in the

preserved tablet, and aṭ-Ṭabarī correctly concluded what he have already elucidated earlier, and he correctly points out that whoever says they don't have a position in this affair is misguided and we fear for him disbelief since they are denying one of the attributes of the Lord of all creation without any kind of evidence, and this is an attribute which Allāh affirmed for Himself as aṭ-Ṭabarī mentioned earlier, so He is in effect saying that Allāh is incorrect in saying that this is His speech which is His uncreated attribute (since we know that necessarily the uncreated Creator cannot have any created attributes) and that this causes confusion. We tell this person: didn't Allāh describe Himself as the best in speech: *"And who is more truthful than Allāh in speech?"* [An-Nisāʾ 4:122]? This is obviously a rhetorical question, since nobody is more truthful than Allāh. Didn't He also describe Himself as wanting good for the believers when He said: *"Allāh clarifies to you [His law] so that you do not become misguided."* [An-Nisāʾ 4:176] So obviously, when Allāh describes the Qurʾān as His word, we take it on its literal face and affirm it as an attribute for him. We also know from our pious predecessors that we quoted previously, like aṭ-Ṭabarī and Imām Aḥmad, that the Qurʾān is uncreated, and it is obligatory for us to follow them. As for Imām Aḥmad's statement where he said: "*it is just the speech of Allāh,"* then this is not sufficient, since the deviant groups who have fallen short in this matter also claim this, but they claim that it is the speech of Allāh in the same way that we say Muḥammad ﷺ is the Messenger of Allāh, or that the masjid is the house of Allāh, we don't claim that these entities are attributes of Allāh, rather we relate them to Allāh to dignify them, and we call this Iḍāfah at-Tashrīf, so to only say that the Qurʾān is the word of Allāh and not clarify if it is uncreated or created does not suffice since the deviant groups agree with this statement but they hide the fact that they believe this is merely Iḍāfah at-Tashrīf. The rest of Imām Aḥmad's speech on this matter is clear.

To end it off, Shaykh ʿAbd ur-Raḥmān ibn Qāsim says in the first chapter of his Muqaddimah at-Tafsīr:

*"[The Salaf] made consensus that the Qurʾān is truly the speech of Allāh, it was sent down uncreated. Jibrīl heard it from Allāh, Muḥammad ﷺ heard it from Jibrīl, and the companions heard it from Muḥammad ﷺ, and it is what we recite with our tongues, and that which is in the (physical) listening, writing and memorizing, and every letter from it, like the letters "ب "and "ت", are the speech of Allāh and are uncreated. From Him, it began and to Him it returns. And it is the true speech of Allāh, both its letters and its meanings, not only letters without the meanings nor the meanings without the letters."*

Imām Aḥmad also further clarifies that Allāh has a voice in many places, like when he was asked about the one who said that He did not speak with a voice, he responded: *"Rather, He, Glorified be He, speaks with a voice."*[3] It is also known that the Qurʾān is not eternal; Allāh spoke it after He had not spoken it, and the evidence is Allāh's statement: *"No new (muḥdath) admonition (i.e. chapter from the Qurʾān) comes to them from their Lord except they listen to it while they play."* [Al-Anbīyāʾ 21:2] The word "muḥdath" is only ever used in case of temporal origination, so it is known by this then that Allāh spoke the Qurʾān after He had not spoken it, and that it is not eternal, rather it is temporarily originated, or muḥdath, yet not created (makhlūq).

So we can construct the following: Allāh recited the Qurʾān with His glorious voice, uncreated in its letter and word and His voice is also uncreated since none of His attributes can be created, and Jibrīl heard it from Him, and he then conveyed it to Muḥammad ﷺ, who conveyed it to his companions, who then wrote it down, memorized it, and recited it. Throughout all of these, the modes of speech change, whether it is through writing, memorization, or reciting,

[3] al-Masāʾil war-Rasāʾil al-Marwīyyah ʿan al-Imām Aḥmad bin Ḥanbal fī al-ʿAqīdah v. I, p. 302, narration #389

but the speech itself does not, and it always goes back to Allāh since it is His speech, and this speech is uncreated in terms of its letter and word. As for the Shaykh's statement that the Qurʾān returns back to Allāh then this is in reference to how in the end of times, as it comes in the authentic ḥadīth, the Qurʾān will be lifted, or removed, from the earth so that nobody will recite it, memorize it, write it, or read it. Again, this does not entail separation since the Qurʾān is an attribute of Allāh and attributes are inseparable from their respective entities, but rather the returning is merely in reference to how the people of earth will lose access to it.

## The Deviant Groups in this Affair

Shaykh ʿAbd ur-Raḥmān ibn Qāsim later describes many deviant groups that have emerged in this regard as to whether or not the Qurʾān is created, and we will summarize their views.

We start with the Jahmīyyah and their eponymous founder Jahn bin Ṣafwān. He was debating a group of Indian materialist philosophers named the "Sumanīyyah," and they asked him how he knew his Lord since he neither saw Him, nor had any other physical relationship with Him. This was around the time that the books of the ancient Greek philosophers like Aristotle were being translated into Arabic, so some sought to use his metaphysical principles to prove Islām, and Jahm employed just that. He eventually came to the conclusion that the world is created and that matter is not eternal, using this argument:

P1. Everything which has temporal events (ḥawādith) is originated (muḥdath)

P2. Everything originated must have an external cause to originate it

P3. Everything we see in the material world has temporal events

C1. The material world is originated and not eternal

C2. There must be an unoriginated cause of this material world

So we find that what is necessitated by this argument is that this unoriginated cause, which Jahm labels as God, cannot have temporal actions since that would indicate He is originated and thus created, and thus He could not have spoken the Qurʾān, rather it is something He created and we call it His word merely as Iḍāfah at-Tashrīf. He also adopted numerous other ideas from Aristotle's *Categories* and other texts to form his argument called Ḥudūth ul-Ajsām, or the origination of the bodies, bodies meaning anything which is created or originated and this caused him to negate all of the attributes and even all the names like Allāh's highness, the fact that the believers will see Him in paradise, etc. but that is beyond the scope of this work.

The Muʿtazilah came after the Jahmīyyah, and they adopted the same beliefs as them in every regard except that they affirmed the names and denied all the attributes, including believing that the Qurʾān was created. They would eventually gain power over the ʿAbbāsid caliphate with rulers like al-Wāthiq and al-Maʾmūn, who would torture those who did not believe in the Muʿtazilī creed, and it wasn't until Imām Aḥmad's struggle against them and his torture at their hands that this eventually ceased, and the great leader al-Mutawakkil ended the Miḥnah, or the great persecution.

Then came the Kullābīyyah and their eponymous founder, Ibn Kullāb, who came up with a new idea. They still accepted the arguments of origination posed by their predecessors from the mutakallimīn[4], but they actually affirmed the attributes like Allāh's two hands, His highness, etc,. Yet they were troubled by the matter of speech. So they took from a Christian poet named al-Akhṭal and came up with this doctrine called "kalām nafsī" or "divine self-talk" to translate it

[4] Referring to those groups who used Greek philosophy like the aforementioned Jahmīyyah and Muʿtazilah, as well as later groups like the Kullābīyyah and Ashāʿirah, etc.

literally, where essentially Allāh has an eternal set of pure meanings, no letters or words, that are with Him, and this is an attribute of Him. But in regards to the Qurʾān that we read, memorize, etc. in this world they said that it was merely a created narration of those esoteric meanings that are with Allāh, since He does not have temporal actions nor is His speech consisting of words and letters according to them, so this results in them having 2 Qurʾāns, one with Allāh that is nothing but just meanings, and the other that Jibrīl revealed to Muḥammad ﷺ and which we recite and read today. Remember the statement of aṭ-Ṭabarī earlier about those who claim that there are 2 Qurʾāns, one in the heavens and one on earth, and that they are heretics? This is the group of people that he is referring to in that statement.

The Ashāʿirah and Matūrīdīyyah later took up the same stance that the Kullābīyyah did in regards to speech, but in addition, they also denied all the other attributes except for 7 in the case of the former and 8 in the case of the latter, one of these attributes according to both groups being this "kalām nafsī." Another group of significance is the Sālimīyyah, who splintered from the Kullābīyyah and took up kalām nafsī but instead of saying that it was just pure meanings with Allāh eternally, it was letters and words with Allāh eternally.

There is also the Karrāmīyyah and Shīʿah Hishāmīyyah, both of whom were also from the mutakallimīn, yet they affirmed that Allāh has temporal actions according to His will, like speaking, and that he was a body like the rest of the bodies, but they believe that Allāh acquired the attribute of speaking at some point after not acquiring it so that they would avoid affirming an infinite regress of temporal events (tasalsul ul-Ḥawādith) for Him, in accordance with their philosophical proof for God.

The reason we are learning this is because one cannot truly understand something without understanding its opposite, one cannot understand the value of health until they are sick, nor can

they understand the value of wealth until they are poor, so we are learning the views of deviants to better get a grasp of what Ahl us-Sunnah believe in. We believe that Allāh always had the genus of speech with Him as an attribute in His essence, meaning He was always a speaker, and He never acquired this attribute after not having it nor did this attribute ever change in the slightest, but He speaks whenever He wills in temporal instances, like how he spoke the Qurʾān to Jibrīl after having not said it, and His speech is composed of words and letters and it is always uncreated since it is always the very same speech no matter the mode of transmission. So Allāh is and always has been a speaker, but that does not mean that He is always speaking; He speaks whenever He wills temporally, and His speech is real and composed of words and letters.

## Addressing Doubts

The first doubt we will cover is that how does the Qurʾān have an origination point in time yet is uncreated? This is simple since 1. we do not affirm the false philosophical proof of the origination of bodies so it is incorrect to use that as a standard against us and 2. if we were to say that God's actions are created then we would be forced to assign them to an external creator since creation is always in reference to an external entity aside from the entity in reference[5], which would necessitate an infinite regress of creators which is illogical. If we have a person named Zayd and he says a given sentence, x, then we say that x is created since we are doing it in reference to the essence of the entity we are speaking to. Since x is the speech of Zayd and the essence of Zayd is created then we would say x is created since Zayd is created and likewise all his attributes are created. In the case of God all of His attributes are referred to as uncreated since

[5] Like how a carpenter creates a cupboard but that does not mean that he creates his own speech or his other actions

we are speaking in reference to His essence which is uncreated, so any speech of His will be uncreated likewise, and just because it is originated (muḥdath) does not make it created (makhlūq).

The next doubt is: are languages created? The argument goes that if languages are created then the Qurʾān is in the Arabic language, and so that means it's created. First off we have to understand what is speech, and how it is different from other attributes, and what is the purpose behind the Qurʾān. We first have to construct a logical construction of God's power and that is that even though God can do all things, that does not mean He can do contradictions. For instance with the famous "can God create a rock that He can't lift" paradox then the solution is that let's imagine an entity which is a square and this entity is all-powerful. Can this entity then become a circle? No, because it's a logical impossibility and a contradiction with its essential property as being as a square, and so we say that the square cannot become a circle since that is a contradiction but that is not a limitation on the square's ability since it is a logical impossibility. The same with the question "can God create an uncreated being" obviously this is a contradiction and contradictions are not things in reality, so it doesn't matter that God can't do these things since they are not even legitimate things in the first place, and this does not limit His power in the slightest since He is a logical being. So then we get to questions like "can God become a man?" or "can God end His own existence" then obviously the answers to these questions are both no since they involve illogically limiting the power of an all-powerful being since these are just contradictions, there is no sense of reality to these things and God cannot limit Himself, rather He is powerful over all things, and contradictions are not things. When we look at the purpose of sending down the Qurʾān Allāh says: *"Indeed we have sent it down as an Arabic Qurʾān so that you may understand."* [Yūsuf 12:2] The Qurʾān was sent in the Arabic language

so that those who were receiving it could be guided, and so it makes sense that it is in their language or else it would have no meaning and thus no purpose, and we know that the purpose of the Qurʾān, as we touched on earlier, is so that Allāh may clarify the reality of existence and the true meaning of life which is to get mankind to worship their Lord alone without any partners. Combining these two, we notice that God does not have to take on a different nature or defy his own nature in order to speak in the language which His creation can understand since He is merely speaking their tongue, He is not performing any kind of logical impossibility like creating a rock He can't lift or creating an uncreated being, rather it is merely speech and no change in nature or defying of logic is involved. It also makes sense that He would do this so that He can connect with His creation and give them the best of all guidance and truth, which is His very word.

Nextly let us consider the broader metaphysical question. This question is like asking "are attributes created" and obviously it is known that attributes apply to both uncreated and created entities, so this question is meaningless unless we apply it to a specific entity, then we can give an answer in regards to its specific attributes. The same goes with speech, this is found with both the uncreated and created and so we would need to look at a specific entity. The same goes then with the question "are languages created" since language is merely the medium of speech and so it makes sense that we would apply this question specifically in regards to the entity in question. In regards to God then his attributes, and whatever letters He uses to speak with are uncreated, but in regards to the creation it would be the opposite, since it is a similar question as was shown by the previous two questions. And we already know that it serves great purpose to God and also it is not a logical impossibility whatsoever to speak with their tongue, so this application is even more befitting in that case.

The last doubt we will cover is regarding the intercession of the Qurʾān on the day of judgement, does that mean that on the day of judgement there will be two divine beings who are separate, Allāh and the Qurʾān? The ḥadīth in question is when the Messenger of Allāh ﷺ said:

*"Recite the Qurʾān, for on the Day of Resurrection it will come as an intercessor for those who recite It. Recite the two bright ones, al-Baqarah and Sūrah Āl ʿImrān, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Sūrah al-Baqarah, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it."* [Ṣaḥīḥ Muslim 804a]

The Jahmīyyah and their likes used this ḥadīth to try and argue that the Qurʾān is created since it will come in a separate form from Allāh but this is very weak since it is inherently obvious that what is being referred to is the reward of the person for his memorization of, recitation of, and his acting upon the Qurʾān. It is as Imām at-Tirmidhī says:

*"And the meaning of this ḥadīth according to the scholars, is that the reward for reciting it will come. [...] And in the ḥadīth of An-Nawwas from the Prophet, peace and blessings be upon him, said: 'And its people who act upon it in this world.' This indicates that the reward for the deed will come (i.e. and not the Qurʾān itself.)"*[6]

Also Shaykh ul-Islām Ibn Taymīyyah said:

*"So when he commanded their recitation and mentioned their coming to argue on behalf of their reciters it was understood that he meant the recitation of the reciter, which is his deed, and he informed of the coming of his deed, which is the recitation of them, in the form that he mentioned, just as he informed of the coming of other deeds.*

[6] Jāmiʿ at-Tirmidhī v. V pp. 160-161

*And there is an extensive discussion on this topic in another place: whether Allāh transforms the deed into a substance that exists by itself or whether accidents do not transform into substances. Likewise his statement: 'Death will be brought in the form of ram.'*

*The point here is that when the Prophet, peace and blessings be upon him, informed about the coming of the Qurʾān in this form, he intended to inform about the recitation of the reciter, which is his deed, and that this is the reward of the reciter of the Qurʾān. The intent was not that the very words of Allāh, which exist by themselves, would take the form of two clouds. Thus, this is not proof for the Jahmīyyah in what they claimed."*[7]

Imām Abū Bakr al-Khallāl narrates regarding this tradition, with an extensive report and rigorous defense of what we mentioned earlier, but the most important part was when he narrated that Abū ʿUbayd said:

*"And we have not seen the Arabs, by their nature, deny when a man says to another: 'I will repay you for what you have done,' that means the very act he did, but rather, he promises him the reward for obedience and threatens him with punishment for sins. And the meaning of 'the coming of Al-Baqarah and Āl ʿImrān' is their reward coming."*[8]

So we see this doubt has been thoroughly crushed.

With that we have finished this work, we Allāh that He accepts this work from the author and that it is of benefit to the reader, āmīn. All the praise is for Allāh the Lord of all Creation and may His peace and blessings be upon our prophet Muḥammad.

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[7] Majmūʿ ul-Fatāwā of Shaykh ul-Islām Ibn Taymīyyah v. V pp. 398-399
[8] Kitab us-Sunnah by Abū Bakr al-Khallāl v. 2, p. 241